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THE FALL.

I. THE ACCOUNT IN GENESIS AND THE TRUE METHOD OF INTERPRETATION.

I DO not know of any one — nor do I believe that there is any one — who will deny that there is evil in the world. All that believe, or profess to believe in the Word will see, and therefore will readily admit, that the ways of the world are very often, at least, entirely contrary to its precepts,— to what it teaches to be the only true way to live. And those who do not regard the Word, and are wholly absorbed in themselves or in the world, although they may not see, nor be willing to acknowledge anything evil in themselves, still, when their path is crossed and their plans of self-interest thwarted, are even more ready than others to complain of evil things and evil men, and to be louder than others in their denunciations of the evil-doings and the evil-doers by whom they have been suffering.

As there seems, therefore, to be no doubt whatever of the fact, all being entirely agreed about it, we naturally ask, How came it here? How have men become disposed to evil? Were they created so by him who is pure and infinite love, by him who is Mercy itself, Goodness itself, Wisdom itself, and Power itself? Can any one believe this? Sound reason pronounces it utterly impossible; and all common sense rejects it.

How, then, came evil into the world? We must learn this from the Sacred Scriptures. We can learn it from the Word alone. For of that period called by the poets of ancient days, and the wise men of ancient times, "the Golden Age," that period when all men on earth were truly men, angelic men,—of that period when all were innocent as infants yet in wisdom like angels, there is no human history, only a few and vague traditions. We cannot remember our own earliest infancy; there is no record on our memories, no record to which we can recur; of the transactions of our first days on earth, no legible history is written on our minds; only a few, very few, vague impressions. So of the infancy-period of the man of this earth (for all that have been born, are born, and are to be born on this earth, constitute, in the sight of the Lord and in the ideas of his angels, but one man of larger form), so of the infancy-period of this larger man we have no human histories. We have only what is revealed from above.

Let us then look to the Sacred Scriptures. We there find the account in the second and third chapters of Genesis. There was a garden eastward in Eden in which grew every tree that was pleasant to the sight and good for food. There was the tree of life in the midst of the garden. There was also the tree of knowledge of good and evil. Man (for Adam means "man," not *a* man, nor *the* man, but "man" as it is used when we say, "What is man that thou art mindful of him?" "as for man his days are as grass," "man did eat angels' food," man, including all men and women), man was placed in this garden with the command not to eat of the tree of knowledge, for his eating of it would be certain death, but with full liberty to eat of every other tree. Afterwards woman, female man, was created out of a rib taken from man. And then the serpent, more subtle than any beast of the field, said to the woman, "Has not God indeed said, Ye shall not eat of every tree of the garden?" The woman said to the serpent, "We may eat of the fruit of the trees of the garden, but of the fruit of the

tree which is in the midst of the garden God said, 'Ye shall not eat of it, nor touch it, lest by so doing ye die.'" And the serpent said to the woman, "Ye shall not surely die. Because God knows that in the day that ye eat thereof ye shall be as God, knowing good and evil." And the woman saw that the tree was good for eating, and that it was an object of desire to the eyes, and that the tree was desirable to give intelligence, and she took of its fruit and ate it, and she gave also to her man with her, *i. e.*, to her husband, and he did eat. And the eyes of both were opened and they knew that they were naked, that is, they lost their innocence; their state of innocence had departed. And from the curse afterwards pronounced upon the serpent, and the sentence passed first upon the woman and then upon the man, we know that the woman and the man had fully fallen. Immediately after this sentence was passed it is said, "And Adam (or Man), called the name of his wife Eve." It is remarkable that until after the fall she had no name but "woman"; this is the first time that she is called Eve. It is also most remarkable, and a thing to be remembered, that in the second chapter where the garden of Eden is first mentioned as being planted by the Lord God, the tree of life is said to be in the midst of the garden; but in the third chapter, when the serpent appeared, and was in the full and active exercise of his seductive arts, of his power of charming, the tree of knowledge of good and evil is spoken of as being in the midst of the garden.

At this day, when the light of a New Church is beginning to dawn upon the world, which light comes from the interior of the Word now opened, it begins plainly to appear that the facts stated in these two chapters of Genesis are not literal facts. This light shining into our minds, into our understandings, this light enlightening our rational faculties, the light that enters our minds from within these very two chapters, causes us to see plainly that it cannot be that the eating of one apple, or one specimen of any other fruit, has condemned the whole human race. It enables us to see

that what is Divine is infinite in height, in depth, and in extent; that there must be other meaning contained within the literal as gold and jewels are contained in a casket; that as the Lord's "words are spirit and are life," as he himself says, if there be not spirit and life within the words of these chapters, or an internal sense in them, then they cannot be Divine. Thus many reasoning minds, unwilling to believe in an internal sense, reject the Word.

But just here the question may arise, "If there be this internal meaning important for us to know, why is it not spoken out plainly, and not covered up with a literal history of what are not matters of fact?" To answer this properly would take much space, therefore only two or three out of a multitude of conclusive reasons can be noticed at all, and even these can be but briefly and simply stated.

First, If the internal senses of the Word could be fully written out, the whole universe could not contain the writings. For the Word is the production of the Divine Mind, or the Divine Mind in a written form, and therefore must be infinite in the extent and in the depth of its meaning, hence infinitely full of particulars. An infinitely small part could be read or heard by any one man, and so but an infinitely small portion of the Word could come in contact with his mind to save him. The beloved disciple, John, in his Gospel, says of the acts of the Lord during his short life on earth, "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." The letter of the Word is as a body, or as a living vessel, containing infinite life, and when any idea is formed in man's mind of what is stated in the letter, and thus the letter is presented to his understanding and enters his mind, the spirit and life that is within that letter, by means of his idea of it, comes in contact with his understanding, and through this exerts its influence to reach the heart and save him. The living truth is active, and striving to go in deeper. For on account of hereditary

evil, the life of the Word cannot flow directly into the heart, it being naturally shut against it. Now, if the universe were filled with books, how small a portion could be presented to each one!

Secondly, If the whole internal sense of the Word could be written out plainly, multitudes could not understand or form any idea of it, and so the Word could not have its effect upon them. And those that could understand would, many of them, certainly doubt, deny, or reject it, and so, more or less, profane it, and thus would be guilty of that sin against the Holy Spirit which can never be forgiven. Whereas if any one speaks a word against the Son of Man, that is, does not rightly receive the letter of the Word, it can be repented of and can be forgiven; for this is by no means so vital, so deep and deadly. It is safe only to even the very best of men that the covering or veil should be lifted gradually, as they become prepared to receive. Before the Second Coming of the Lord, probably no man could have received the internal sense had it been all written out, but would, every one of them, have rejected the Word altogether.

Thirdly, Our minds or spirits could perform no uses in this world if we had no bodies; no building can stand without some foundation; the spiritual world could not exist without our natural world of matter as a fixed basis or ultimate, where men can come into existence and be fitted for heaven; so the Divine Truth or Word by which were all things made that are made, needs to be clothed with its letter, with its own divinely corresponding body, in order to be in the fulness of its power, in order to take effect upon men, and prepare them for receiving its interior life.

It ought to be stated here, however, most distinctly, that all that Moses wrote himself (and his own writing began with the call of Abraham) was historically true; that the call of Abraham and all that followed it were actual facts of history, because all the places and changes and incidents and events that the children of Israel passed through in

order to come into Canaan and reach the promised land were perfect correspondences, and therefore exactly represented the changes of state, the spiritual incidents and events, the sufferings of the spiritual wilderness, journeyings which must be passed through in order to come into the heavenly Canaan, and thus reach the spiritual promised land. But the chapters preceding the call of Abraham were taken by Moses from a more ancient Word, which was adapted to the genius of that ancient people, being written according to the peculiar manner in which they were in the habit of writing their own books. For the Word in its letter is always adapted to the genius of those to whom it is given. They wrote by correspondences altogether. When their wise ones wished to communicate and hand down to their posterity some vitally important spiritual principles, some laws of spiritual life, the true ways of living for heaven, they expressed themselves by correspondences which they well understood, and the science of which they considered far above all other sciences, and made it emphatically the highest, if not the only, branch of instruction for their children. In handing down these important principles of life, they arranged the corresponding natural things and natural events into the shape of a history, so constructed that the internal meaning of this history should be the very instruction which they meant to convey, and which would be readily understood by every one according to his knowledge of correspondences. They paid no attention, and cared not at all whether the natural events stated in their histories ever actually took place or not; it was of no consequence whatever; it was the spiritual instruction alone that they regarded. And this was conveyed not only with indescribably fewer words, but far more completely and fully, with far greater power and clearness, in a far more living as well as beautiful manner, by means of these histories, than is possible by any of our ways. The Book of Job is one of these very books; and where on this earth has there ever been found a production of a finite mind at all to compare

with it in beautiful sublimity and majestic power? The Divine Truth, therefore, came to them in this manner; the Word was written for them in the form adapted to them, in that shape in which they took the highest delight. The Book of Jasher, referred to in Joshua and in II. Samuel, and the Book called "The Wars of the Lord," mentioned in the Book of Numbers, were books of this ancient Word; and Swedenborg tells us that this very same ancient Word is still in existence.

But when the Word had to be written for the Jews, who had fallen so low that they knew nothing and cared nothing about correspondences, and understood nothing about spiritual things, it was given in a history that was literally true, because the letter was all that they could understand and be interested in; and, if this did not recite actual facts, they would think there was no truth in it, would not believe it to be Divine, and would reject it altogether, so that it could not save them. The land of Canaan was so formed purposely by the Divine Providence as that all its hills, its valleys, and its cities corresponded with things in heaven; and, the Jewish nation being representative of a church, — not being a church, but only representing, — they were led about to and in the land of Canaan in ways which would represent the spiritual ways by which men are led to heaven. So that their actual true history corresponded as perfectly with the internal sense of the Word as the not actual history of the ancient Word. But the first eleven chapters of Genesis were, for Divine reasons, retained from the ancient Word, and the Jews would not know whether the things stated therein were facts or not, as they purported to have taken place so long before their time.

With this understanding of the first eleven chapters of Genesis, we may come directly to our main subject.

A NEW CHURCHMAN IN THE BRITISH MUSEUM.

No. II.—A Day's Stroll in One of the Wings.

Nearly every visitor, on entering this immense exhibition, turns to the right in the great vestibule, towards the eastern wing, and passing through the Grenville Library into the Department of Manuscripts, feasts his curiosity first on the rare collection of autograph letters, manuscripts, original charters, seals, and so forth, there displayed. Here we usually find a larger number of curious explorers, lingering about the cases and peering through the glasses, than in any other single department. The first "frame" inviting our attention, is that containing thirteen letters of the Reformers and their contemporaries. At the head stands one from Martin Luther, in *Latin*, to Georgius Spalatinus, touching upon various texts quoted in favor of purgatory, and asserting that a disbelief in this doctrine is no proof of heresy; dated at Wittenberg, 7th Nov., 1519. Then follow those from Calvin, Melancthon, Erasmus, John Knox, and others. The catalogue, of course, is almost endless. The leading British monarchs, statesmen, and authors are here represented, with Wm. Penn, and our own Washington, Franklin, and Lincoln. Perhaps the finest specimen among them all, for clearness and legibility, is that of George Washington, in a bold, free hand, written to Colonel Merionville, promising to forward an application to Congress for artillery for the defence of Rhode Island; dated at New Windsor, May 9th, 1781.

The distinguished names of the continent, too, are here,—monarchs, authors, artists. We naturally look with particular interest upon those of Ariosto, Michael Angelo, Galileo, Descartes, Charles V., Peter the Great, Frederick the Great, Charles XII., of Sweden, and Napoleon. We seem to gather hints of the characteristics of the great departed by a glance at their handwriting, while numberless

scenes in the great panorama of history rise up to mind and pass hurriedly before the memory as we move about among these personal relics of the long past.

Especially interesting, as connected with English literature, are the two memorials of Shakspeare and Milton. The one is an original mortgage deed, by which William Shakspeare, of Stratford-upon-Avon, gentleman, and others, grant on lease to Henry Walker, citizen of London, a dwelling-house within the precincts of "the late Black Fryers," for the term of one hundred years, at a peppercorn rent; dated 11th March, 1613. Four labels with seals are attached, on the first of which is the signature "Wm. Shakspeare."

The other contains the original Articles of Agreement, dated 27th April, 1667, between John Milton, Gent., and Samuel Symons, printer, for the sale of the copyright of "a poem intituled *Paradise Lost.*" Signed, "John Milton," with his seals and arms affixed.

The most ancient manuscript in this department is an instrument written in Latin, on papyrus, eight and a half feet in length by one foot in width, containing a deed of sale of a house and lands in the territory of Rimini; dated at Ravenna, 3d June, in the seventh year of the reign of Justin the younger (A. D. 572). This is in a good state of preservation, and is considered of very great value.

The oldest English manuscript is the original charter, or grant of Ethelred, a kinsman of Sebbi, King of Essex, to Hedilburga, Abbess of the Monastery of Beddanhaam in Essex, of the lands of Ricingaham, Budinhaam, Deccanhaam, etc.; dated March, A. D. 692; confirmed and subscribed with the names of the king, the grantor, and others. Of course it is hard reading for modern eyes, but is very well preserved, and quite legible to a patient student.

Perhaps the most important memorials in an historical view, are the three manuscripts relating to Magna Charta. The place that memorable instrument holds in the development of British Constitutional Liberty, invests these relics

with uncommon interest. We stand before them and peruse their contents with peculiar emotions.

The first of these contains the original "Articles of Liberties," *in Latin*, demanded by the Barons of King John, and which formed the foundation of Magna Charta. A portion of the great seal remains appended.

The second is a photograph of the Magna Charta itself, of King John, executed at Runnymede, near Windsor, 15th June, in the seventeenth year of his reign, A. D. 1215. A fragment only of the Great Seal remains, and the document itself had already, when this photograph was taken, been so much damaged by a fire in 1731 as to be almost illegible. But its form and general outlines remain.

The other is a photograph of a contemporary and official *copy* of Magna Charta; engrossed with care, and in a state of far better preservation.

Remembering, however, that we have now only a day at our disposal, after taking a hurried glance at the original bull of Pope Leo X., conferring on King Henry VIII. the title of Defender of the Faith, dated at Rome 11th Oct., 1521, we pass on to the cases containing the exceedingly interesting collection of Arabic, Chinese, Persian, and East Indian books and manuscripts. One here learns something of the diversified expedients that have been resorted to by different families of men to record their thoughts; and cannot fail to be strongly impressed with the minute care, the indefatigable industry, wonderful patience and persevering labors, by which the rich treasures of the world's literature have been preserved and transmitted to us. The art of writing here assumes to our minds new interest and importance. Almost every conceivable material has been employed to receive the texts; leaves, as they grew upon the tree; strips of bark; thin plates of polished wood; metallic plates, copper, silver, gold; thin slabs of prepared pottery; leaves of ivory; cloths of different textures and fabrics; dried skins of animals; specially prepared leather, with the finer parchments and various papers of later art.

But we must not allow ourselves to be mazed in this interesting labyrinth of oriental curiosities, and so to-day will stop to examine only a select few of them. Here is a beautiful copy of the Koran, written in minute Arabic characters, on a long roll of thin glazed paper, mounted on rollers, and beside it the handsome morocco case intended for its reception. Close by, in the same case, we have the *Yusuf u Zulaikha*, a poem by the celebrated Persian poet, Firdusi, a work of which only three copies are known to exist, written in 1645, in a beautiful modern oriental binding. And while in this vicinity we will just pause to look at the *Kammavacha*, or celebrated Buddhist Catechism; a Pali manuscript in square or ancient character, the letters of which are of mother-of-pearl, on sheets of ivory stained black. Beside it lies a compendium of the Buddhistic sacred books, written in the Cingalese character on leaves of the talipot tree, having covers of carved ivory. As we are turning away, our eyes catch as their last object here, the envelope of an *Ola* or Letter addressed to the Governor of Ceylon, written in Cingalese character on a leaf of the talipot, and ornamented with gold. One of its points of interest for us is, that it once belonged to Sir Hans Sloane, and came to the institution in his collection.

Facing now towards the north, and moving on in the eastern wing, we come into the room containing the early Biblical manuscripts. Standing in the midst of the cases as they are arranged around the room, No. 1, the most important, is on our left, on the south side. In this are seen the *Codex Alexandrinus* and the *Peshito* manuscript.

The *Codex Alexandrinus!* In works on Biblical Literature placed first in the list of uncial manuscripts, and so marked A in all the catalogues. In the year 1628 it was sent as a present to Charles I., by Cyril, patriarch of Constantinople, by whom it was brought from Alexandria, where Cyril had formerly held the same office. In a note attached to it, Cyril himself says that tradition represented it to be the penmanship of a noble Egyptian woman of the

fourth century, named Thecla. An underwritten note in *Arabic* identifies her as Thecla the martyr. Laying aside these traditions, all experts agree in assigning it either to the fourth century, or at the latest to the fifth, while Egypt is regarded as the place of its production. It is on leaves of parchment without divisions between the words, accents, or punctuations. There are two columns on a page, like our large books; the paragraphs begin with large letters projecting a little to the left of the column. As is well known, the language is Greek, while the copy as it now exists is not quite complete, wanting in the Old Testament a part of the Psalms, and in the New Testament nearly the whole of Matthew, with portions of John and Corinthians. It is fastened together in one large quarto volume, about the size of the largest family Bibles, but rather thicker. The size of the letters appears to be about that of pica type, "leaded," with about as much on a page as in our larger Bibles. At the end of the volume is the genuine Letter of Clement of Rome to the Corinthians, with a fragment of a second, commonly regarded as spurious, or a "made up" letter.

As is well known, a peculiar interest in a critical view attaches to this manuscript, on account of the superior accuracy of its readings. It has few of the "variations" which grew up so rapidly in the two great schools or families of *recensions* which have appeared in the Christian Church, the Eastern following Origen, and the Western following Tertullian, but preserves a happy *via media*, differing sometimes from both, and which, after thorough study and criticism, has been the principal foundation of our received text.

The other interesting object in case No. 1, is the manuscript containing the Books of *Genesis* and *Exodus*, according to the *Peshito* or *Syriac* version; written at Amid, in Diarbekr, by a deacon named John, in the year 775, of the Selucian Era, A. D. 464, when Maras, the second of the name, was bishop of that city. A special interest attaches

to it, in that it is believed to be the earliest *dated* manuscript extant of any entire books of the Scriptures. The volume contains also the Books of *Numbers* and *Deuteronomy*, of about the same age, but written in a different hand.

The only object in case No. 2 we can stop to mention, is a large, handsome folio volume, bound in velvet, with gilt bosses and clasps. This is a Bible, in the Latin Vulgate text, as revised by Alcuin, Abbot of Tours, by command of the Emperor Charlemagne, between the years 796 and 800. The present copy was probably written about the year 840, and is adorned with large miniatures, and numerous initial letters in gold and silver. A remaining object of curious interest is in case 3. This is a large double roll, containing the Pentateuch, written on brown African goatskins, forty in number; the whole being eighty-nine feet in length by twenty-six inches in width, mounted on rollers. The language is Hebrew, in fine square uniform characters, without points or apices. This is well worth our careful examination. It is a Jewish manuscript, and, though perhaps not more than five hundred or six hundred years old, is believed to be in the most ancient style; being very similar to the famous copy of the Pentateuch in the public library at Cambridge (Eng.), which was discovered by Dr. Buchanan, in the record-chest of a synagogue of Black Jews in Malabar, in 1806. That, though not quite perfect, measures sixteen yards in length, consisting of thirty-seven skins dyed red. It is held by many learned authorities, that the original books made by Moses in the desert were, most probably, something near this general form.

Loath as we are to leave this department, we pass on now through the great hall of the George III. Library, with its eighty thousand volumes, and enter the first hall of the great library itself, the various apartments of which occupy the remainder of the wing. On entering we are met by the gentlemanly assistant librarian, Mr. Turpin, and are introduced by a kind friend who has the *entrée* of the institution and is showing us through. On hearing our name, Mr. T. asks,

"What! Rev. ——, of America?" Yes, is the reply. "Ah, well," he says, with gentle humor, "we have you here, you are immortalized! your books are in the library and will go down to posterity." That he should be able to remember a name which he only casually recorded seems marvellous, when we consider that the number of volumes to be entered amounts to several scores daily. "And now," continued he, "do me the favor to step to my desk and write in the whole of your middle name, after the initial; as you will see, I have left a little space to receive it." And so we found, on his turning to the page. Accordingly, we took the pen and completed the name, laying it down with the not unpleasant consciousness that in so doing we had left *our* valuable "autograph" on the great Record Catalogue of the British Museum.

On looking over the list, we found here also the works of Mr. Giles, and the other American New-Church ministers who have published books or pamphlets. Some good New-Church work, too, has gone out from this repository. Here Dr. Rudolph Tafel found some valuable things to go into his three volumes of Documents Concerning Emanuel Swedenborg. Among these helps may be mentioned the works of Bishop Oetinger, of Murrhard, Germany, as also a very complete and interesting biography of him, by Ehmann. The bishop, it will be remembered, was one of the first in Germany who became acquainted with the writings of Swedenborg, becoming to a considerable degree a receiver, translating and publishing the "Earths in the Universe,' with portions of the "Arcana Cœlestia." He was a man of great eminence in his time, noted for his learning, and attained to the very highest dignity in the church.

As we turn to go, that small, black, square volume, duodecimo, lying on the corner of a table covered with Bibles, in the centre of the hall, will have a momentary interest for us. This is one of a hundred copies printed in haste for the Caxton celebration of the four hundredth anniversary of the introduction of the art of printing into Great Britain. The exhibi-

tion contained a copy of the original Gutenberg folio edition, the first Bible printed, and a specimen of nearly all the important editions from that day to this. So it was thought desirable that one which could be called the *last* edition should be shown there. And as the first Bible had taken *six years* to get through the press, it was determined that this one should exemplify the *speed* of modern art, and if possible be put through in as many hours. Accordingly, on the morning of the day on the evening of which the celebration was to come off, the printing commenced at Oxford, and at 8 P. M. the edition was delivered full bound in London, in time for the public dinner. The first seven copies were disposed in the following manner: No. 1 was sent to the Queen; No. 2 was laid by the side of Mr. Gladstone's plate, at the head of the table, while the dinner was being served, that he might have it in hand as a text for his speech at the close; No. 3 is this copy here on the table in the British Museum; No. 4 was presented to General Grant, while Nos. 5, 6 and 7 were secured by an American gentleman residing in London, for the Astor Library, the State Library, at Albany, N. Y., and the Lenox Library, Fifth Avenue, New York, respectively.

These facts were communicated to us by the gentleman having charge of the arrangements, and of the Caxton exhibition at the Kensington Museum, and who is also the friend that is to-day our guide in taking this stroll.

The hands on the clock in the great rotunda are now nearing 4 P. M. The afternoons at this season are short, and, with the help of a London fog outside, darkness is beginning to creep in at the windows. As no fires or lights * are allowed in the buildings, the officers in charge are making movements as if to close the doors. So we must pass out, and hastening along up Gower Street, enter the nearest station of the Metropolitan Underground Railway.

* An electric light has recently been tried with success, but only in the great reading or *dome* room.

ON AWAKING.

"For so he giveth his beloved sleep." — Ps. cxxvii. 2.

O Lord, I bless Thee for Thy gift of sleep;
For Thou dost give it!
And such a simple faith, Lord, I would keep,
And not outlive it.

It is so sweet to thus unite the thought
Of gift with giver!
From dark denials, as by "science" taught,
Lord, me deliver!

"For so He giveth His beloved sleep"
(And they are all men);
And with the gift come thoughts and feelings deep,
That heavenward call men.

Such holy sleep is still "the house of God,"
"The gate of heaven;"
E'en tho' the pillow, stone, — the couch, a sod,
For then is given

A closer presence of the angel throng,
With God above them;
Till busy life, with selfish purpose strong,
Doth far remove them.

Therefore, of every human life, so much
Is spent in slumber;
While, all unseen, the Lord works wonders, such
As none can number.

Thus doth He guard us, even while we dream.
The infant's gladness; —
The visions of bright youth, when life doth seem
To have no sadness; —

The weird fantastic trance of middle life,
So strange to mortals,
Which some day may be found with lessons rife
From spirit portals; —

Yea, even dreams of shame — as dark as night,
That shocking, wake us,
And warn, perhaps, of sins we have to fight,
That soon o'ertake us; —

All these, for every age and every state,
In every station,
His Providence doth mark! There is no Fate
In our salvation!

For He that keepeth Israel slumbers not;
Nor can one sleeper,
In all His universe, be once forgot
By such a Keeper.

Like gentle showers upon the thirsty land,
His peace o'erfloweth
On every soul when touched by sleep's soft hand, —
But how, none knoweth!

The morning calm of soul that now I feel,
So pure from leaven
Of earthly care or want, doth but reveal
The peace of heaven.

In this sweet spirit, Lord, throughout the day,
And on forever,
I would remain. Help me, O Lord, I pray,
In this endeavor!

MAN'S CONTROL OVER NATURE.

When our Lord commands us to "seek first the kingdom of God and his righteousness," and promises that all things shall then "be added" unto us, he undoubtedly speaks in accordance with the laws of our natural and spiritual being. It is not an arbitrary command, nor an uncertain promise. The performance of the one is certainly followed by the fulfilment of the other.

Man seeks his happiness; the Lord seeks man's happiness; but the methods chosen and pursued by man for the accomplishment of this end are not always the same with those proposed for him by Divine wisdom. The Lord constantly recognizes a spiritual nature in man, and a spiritual world around him, as constituting the region of causes, while his physical nature and the material world around him are ever regarded as the region of effects. The spiritual world is the origin and source of the material world. The latter is created and sustained through the former. Changes in the latter are from and produced by changes in the former. The spiritual world is the real world; the material is relatively a phenomenal world. The former is the ruling world; the latter is the subject world. God, by the spiritual world, first made the outward world; and all changes and every motion that now take place in the latter are simply in correspondence to certain changes and motions in the spiritual world within.

The appearance is that the outward world is fixed, and that any changes in it must be produced by operations in it and not from the world of causes within; but the acceptance of this appearance as being a real truth, is an instance of mental and spiritual defection which constitutes in part the fall of man, and from which it is desirable that we should be restored.

In the other world there are the inward and the outward,

the real and the phenomenal, as well as here. The spirits and the spiritual states of the inhabitants are the real; the things seen, constituting the outward world around them, are the phenomenal. Their outward surroundings are in quick and sympathetic correspondence with their inward states. The reason of this is, that that world is a separated and determined world; the inhabitants are not mixed, either in the character of their own spiritual states, or in the kind of spiritual beings with whom they are associated. The outward moves pliantly in obedience to the inward, because it is not operated upon by a counter force. Hence in that world everything appears to be alive, as a part of the inhabitants themselves, comparatively as here our bodies appear to be alive, being a part of our own persons; but there, not their bodies only, but all their surroundings, appear to be a part of themselves, and move and change with them. All outward things there are alive, and that life appears more active and more evidently subject to the states of the inhabitants than in this world.

Essentially the same law, however, holds here, only the effects appear here in material substance, while there they appear in spiritual substance. The movement of an arm is from a simple change in the state of the spirit within; so of an expression of the face or any movement of the body; and as the movements and changes of the body are from the spirit within, so the body itself is from the same and subject to it, and the whole outward world is from and subject to the spiritual world.

Changes that take place in outward nature and our surroundings in the world, depend on the spiritual states of ourselves and others. To illustrate: There are three kinds of labor, work, or activity, by which results are effected in the world; first, manual, or muscular labor, where the body of man is brought directly in contact with other material objects, and thus changes are produced; second, brain-work, whereby results are effected, which are disproportionate to the muscular labor employed; and third, spiritual

activity, which is within the brain and nerves, and cannot so well be called work, because it is more a state of the life; that is, of the affections, or of the will itself.

Muscular labor can produce certain limited results, but one man, by brain-work, can invent a machine by the aid of which can be accomplished fifty times as much in the same time, so that forty-nine parts of that mere muscular labor can be dispensed with, and yet the same result be obtained. Mere muscular labor might transport a person from one city to another, forty miles distant, in two or three days; or, by using the labor of the brain, by which the carriage has been invented and the strength of the horse utilized, he may go in a single day, and that, too, with far less physical strain than by the former method; or, by employing still further the product of the brain, the same distance may be accomplished, and with less weariness still, in one or two hours; or, if we push the advantage still further, by employing the telegraph or telephone, we may not need to go at all, and yet every desirable end be better and more fully accomplished.

All this difference is brought about simply by the superior power of the activity of thought in the brain, as compared with the mere working of the muscles of the body. Truly, as an apostle says, "bodily exercise profiteth little" when brought in competition with the higher forms of activity. All the difference that we see in our present outward surroundings as compared with those of a hundred years ago, in the dispensing to a large extent with mere manual labor, and in the practical annihilation of space and time, has been due to a higher and somewhat more interior form of effort.

These great changes are proximately due to the brain-work employed. But this is not the end. There has been a cause for the brain-work,—a cause that led to the substitution of brain-labor for the muscular labor; that cause was a change in the states of the spirits of men in their affections and their wills; in other words, a change in the state of the church in men; in still other words, it has been owing to

the fact that one step has been taken towards the fulfilment of the command, "Seek first the kingdom of God." The race, acting under impulse from the spiritual world, has been taking this step. Its first outward sign has been the change from muscular work to brain-work; a corresponding advance now remains; one greater than that which has already been taken, namely, a change from mere brain-work to spiritual work. Putting away evils from our life, and letting in the warmth and light of heaven upon our souls, will enable us, with those who come after us, to do more easily as much more with our mental powers by virtue of a higher spiritual state, as by the previous help of brain-work we have been able to accomplish more and more easily than with our hands alone.

Great material improvements and permanent immunity from ills of every kind are to be looked for primarily as a result of changes of spiritual state, of advancement in the life of regeneration. There is a spiritual sphere surrounding every person and proceeding from him; there is also a combined sphere proceeding from humanity as a whole. This spiritual sphere is within the natural atmosphere as the soul is within the body, and controls it in like manner. Conflicts and violence in the natural atmosphere, or between it and the earth, are but the outgrowths of conflicts in the spiritual spheres of men. Thus even the natural climates are subject to the states of men in relation to heavenly life. Peace, warmth, and pleasantness on the spiritual plane, will eventually ultimate themselves in corresponding conditions on the natural plane. Every conceivable good in the world would result from man's coming into spiritual order,—the order of heaven. This order is, that the kingdom of God, or regeneration, should be sought as the highest and primary form of activity, and that on this kind of activity reliance and hope should rest for the real amelioration of men.

If we look about us in the world we see what has been accomplished in man's control over outward nature by the superiority of mental over mere physical labor; what may

we not expect to be accomplished in the same realm when men shall become as intelligently active on the spiritual plane of their minds as they have been and now are on the intellectual plane? May we not expect that there will yet be literally fulfilled on the earth that which was promised to the Children of Israel, in case of their obedience, in Canaan? when, as is said in Ex. xxiii. 25, 26, "Ye shall serve Jehovah your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee"?

By the practical annihilation of space and time, how much nearer we now are to the state of things in the spiritual world than we were a hundred years ago! What, then, may we not expect when men at last come really and practically to learn that the secret of power lies not in bodily strength, or even in intellectual acquirements and mental greatness, but in the states of the heart with relation to spiritual life; in other words, the degree in which the kingdom of God is established in the soul?

KNOWING THE LORD.

The corner-stone of agnosticism is the declaration that we cannot know the Lord. It cites the axiom, "The finite cannot contain the infinite," as its major premise makes the statement, "God is infinite," for its minor premise, and draws the conclusion that the human mind cannot contain God, and so cannot know him.

This conclusion it displays, with some satisfaction over its logical triumph, before the eyes of Christians; while they uncover their heads, it knows no awe; where they kneel, it uplifts itself; when they pray, it whispers with pity or contempt, "The age of superstition is not quite passed." "Write on my tomb," said Clifford, on his death-

bed, with feverish, agnostic energy, "I was not, I loved, I am not"; and they wrote it; but it was not merely Clifford's epitaph; it was and is and will be the condemnation of his reason as unbalanced. "I am not"! As if a sentient being could put himself on one side, and nothing on the other, and then, being of sound mind, could write the sign of equality between. The "here I lie" of the Calvinists, whom Clifford despised, was intelligible, whether wise or unwise.

The syllogism about not knowing God is very well, but it has no bearing here. Grant at once that the finite cannot contain the infinite; grant at once that neither we nor other men can rise to the comprehension of infinite love and wisdom, nor to the exercise of infinite power; but let no cloud pass between the Christian and his Lord. Let no Mary in the twilight seek, lamenting and desperate, her Lord whom they have taken away, and she knows not where they have laid him. At once comes the call, "Mary"; and let her answer be at once, "Rabboni." What if the voice answers, "Touch me not"? she has her Lord, and can go in peace.

In fact, the Lord knew the difficulty before the agnostics, and solved it by giving men to know him in his words and in his ways, so far as these came within their view. From one stone we know the arch's sweep. From one act, even from one word, he being the Unchangeable, we know the Lord's love and wisdom, and we know *him*. The fault with the syllogism is in the unproved and untrue implication that in order to know and love, we must know the whole infinitude of the Divine character. The weakness of this assumption is seen when we apply it to a human friend, whom, as to his inmost heart we cannot know, simply because our finiteness does not suffice to admit us to the depths of his consciousness; but we may know him, we do know him, and we may closely conjoin ourselves with him.

The attitude of agnosticism is as hostile to friendship as to religion; in either case it is only an attitude as unnatural as it is unbecoming.

The object of this paper, however, is not to offer defiance

to the agnostics, or to any one; nor even to enter into criticism as such; its purpose is only, in view of what has been said, and of a few other considerations, to allude to the fact that the error of agnosticism has slightly affected our own literature, which, as may soon appear, if not already known to all who read these lines, affords in reason not the least refuge for it.

But, in making a quotation or two, the writers' real meaning is not to be affirmed, for only the expression may have been in fault, but the appearance of agnosticism is to be indicated.

An excellent sermon appeared in one of our publications some months ago, in which occurred the words, —

"We cannot be absolved from our sins except by the confession of them to some other person or persons besides ourselves and the Lord."

This was objected to by a critic as having a "confessional" sound, and the writer of the sermon was asked to explain. An explanation was promptly furnished, but contained the idea to which we would call attention; namely, human inability to know and approach the Lord: —

"Confession is to be made, as Swedenborg says, 'before God'; that is, as I suppose, with acknowledgment of him; but confession is itself an outward act, and therefore cannot be done to the Lord in person; for he is not externally present with us. . . . We cannot do anything to the Lord directly, but through our fellow-men. . . . We must confess our sins, not to the Lord in person, for this is impossible; but to our fellow-men who represent him on earth."

So much interest attached to the idea of confession that the great, underlying fact spoken of as "impossible" is not remembered to have had much place in the discussion which followed.

More recently, in an interesting volume devoted to the discussion of Swedenborg's office, and entitled "Sweden-

borg and the New Age," there is at least an appearance of the same error. The writer's meaning may or may not have been fully expressed, but words like these are found:

"We know nothing about God but as the Word. . . . What does Swedenborg mean when he says that the Lord manifested himself before him in a sensible personal appearance? Does he mean that the Lord was finited out into external shape, and actually stood before him somewhat as he stood before the disciples? No one can think this who has any true thought of the Lord as he is represented by Swedenborg. . . . Truth in the mind is God in the mind. . . . Does Swedenborg mean to say that the Lord ever actually stood before him and talked to him, told him what to do, what to write, etc.?"

In these extracts, there seems to be an idea that while men could go to the Lord in the first generation of Christianity, they cannot go to him in the fiftieth, except as they read the Word, and perceive therein his influence; and that they cannot confess to him as the poor woman did who came and fell down before him, and told him all the truth, but have a barrier now, located apparently between their finiteness and his infinitude. In other words, it seems to be taught that while in the earliest Christian times they had both a risen Lord and a written Word, we of to-day have only the latter. God forbid!

What have we? The written Word, of course, and the presence of the Lord in it, making it speak words of ever-present help, making it bring down to us the bread and water of life. It was such to Swedenborg, who, while he read daily in the Word, was given to perceive its inner meaning, and to bring it forth from the Lord.

Have we anything else? Indeed we have. What has he who cannot read his Bible from ignorance or decrepitude? Or he who has learned the Christian faith from a missionary, and has verified it, but has no written Word to read? The personal presence of his Lord abiding with him and in him, he has more than "truth," more than the Word, however

well understood. He lives in the Lord, he labors from the Lord for the Lord. Even

> "Feeble hands and helpless,
> Groping blindly in the darkness,
> Touch God's right hand in that darkness,
> And are lifted up and strengthened."

It may be unnecessary to do more than to allude to the fact that this personal relation to the Lord is the promise of the Old Testament and the declaration of the New. Such was the intent of the words in JEREMIAH xxxi. 34: "And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord." And in the New Testament we have the well-known invitation, "Come unto me"; the answer to Philip's request, "Show us the Father," when the Lord said, "Have I been so long time with you, and yet hast thou not known me, Philip?" and his direct declaration, "He that receiveth me, receiveth him that sent me."

The question is, simply, Was this possibility of knowing the Lord to remain or to cease, at the time of his resurrection or at any other time? The possibility would always be. "I will not leave you comfortless, I will come to you. . . . Abide in me and I in you. . . . If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him. . . . If any man hear my voice and open the door, I will come in to him and will sup with him and he with me."

There is evidence enough that these promises of intimate conjunction with the Lord were verified in early Christian days, though he had ceased to be visible to the bodily sight. In John's first epistle we read, "Hereby we know that he dwelleth in us, by the spirit which he hath given us." Augustine's cry, "Thou hast made us for thyself and the heart never resteth till it findeth rest in thee," is a saying to the same effect.

After a time the Church lost this personal relation to the Lord, and came to teach those dogmas which modern thought justly denies. It had been so predicted,—"Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" But the promise as to the final restoration of true religion was clear also, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. . . . His servants shall serve him and they shall see his face."

These promises, restoring, and more than restoring, the religious relation of early Christian days, came true to Swedenborg. It would be impossible to follow out, as his biography would do, this great process in all its stages, by which from being a Lutheran he became a Christian of the new and crowning age of Christianity, and it is unnecessary to do so. His writings are full of it, though having very rare mention of himself.

Listen, while as early as before he had begun to write the "Arcana," he prays,—

"If, as now appears, I be deprived of this knowledge hitherto given me by the divine mercy of God Jesus Christ, then in vain have I labored thus far. I understand almost nothing, for to such a degree do evil spirits obscure me, and what I can write is given me in vain. This is my state to-day. Thy deliverance, O God Messiah, I await."—*Adversaria* iii., n. 1063 to 1066.

"I do not wish to be my own; I believe and am certain that thou, O God, lettest me be thine, all my life long, and that thou dost not take away from me thy Holy Spirit, which strengthens and sustains me."—*Tafel Documents*, 209, n. 103.

The teachings of his published works need no recapitulation. That we can approach the Lord immediately, that we must do so to be truly Christians, that this relation with him is the very life of the religion of the age of the New Jerusalem,—these are familiar truths.

As to going to him to confess, the declarations in the "True Christian Religion," n. 538, are sufficient:—

"Confession ought to be made before the Lord God the Saviour, and then supplication for help and power to resist evils. . . . He came into the world and made himself visible, accessible and capable of conjunction, which was solely for the end that man might be saved."

But a few other quotations may be well:—

"The Lord alone is to be approached, that there may be salvation; he is to be immediately approached; if approached mediately, communication is intercepted."— *On Justification*, p. 15.

"The Divine Human is to be approached" [with many passages quoted from the Word].— *Doctrine of the Lord*, n. 32.

"They all [a heavenly council] said with one mouth and heart that the Human of the Lord is Divine, and that it is to be approached; since, thereby, Jehovah sent himself into the world, and made himself visible to the eyes of men and thus accessible, in like manner he made himself visible and thus accessible to the ancients, but then by an angel."— *T. C. R.*, n. 188.

"In the inmost of the truths of doctrine and of life in the New Church is the Lord in his Divine love. . . . This is the case with those who immediately approach the Lord, and shun evils as sins; thus who will be of the Lord's New Church, which is the New Jerusalem; for they who do not immediately approach the Lord, cannot be conjoined with him."—*Apocalypse Revealed*, n. 933.

Such, then, is the apparently true view of this vital subject. To the heart crying out for the Lord, as the infant for its parent, neither the Holy Word nor the doctrines of the New Church drawn thence give a negative or a doubtful reply. The cry is, "I flee unto thee to hide me," and the answer, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

HYMN.

It is blessed to know Thee, Thou dearest and best,
Lord Jesus, my Saviour, and in Thee to rest.
To love Thee is heaven, and happy is he
Who through Thy redemption forever is free.

It is blessed to walk in the light of Thy Word,
Attended by angels, Thy messengers, Lord.
The cross which I bear, I can bear with delight,
So long as I love Thee by day and by night.

It is blessed to serve Thee, if Thou art but near,
For nothing is wiser, and nothing so dear;
Refreshed and rejoiced after doing Thy will,
Each day makes me happy and happier still.

It is blessed, O Lord, for Thy coming to wait,
And gently to enter eternity's gate;
To see Thee in glory 'neath heaven's bright dome,
Enjoying forever Thy love as my home.

THE CEDAR OF LEBANON.

Besides the nut-trees, there are many trees that bear no edible fruit, but are valuable for timber and for beauty and healthfulness.

The *coniferæ*, or cone-bearing trees, represent, not duties nor uses, but knowledge, which in itself is useful. They are of every degree of nobility, from the cedar to the poplar, and represent knowledge of human life of every grade, from a knowledge of heaven and of the immortality of the soul to a knowledge of what people say and of the fashions.

Of the timber-trees mentioned in the Bible, the most prominent is the

CEDAR OF LEBANON.

It was the grandest tree known to Solomon; for he "spake of trees, from the cedar-tree that is in Lebanon, even

unto the hyssop that springeth out of the wall" (I. KINGS iv. 33). It was both tall and wide-spreading; for Isaiah speaks of "the cedars of Lebanon, that are high and lifted up" (chap. ii. 13); and Ezekiel says, "Behold, the Assyrian was a cedar in Lebanon with fair branches, and a thickness of shadowing, and of a high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running about his plants. . . . Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters. . . . All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations" (xxxi. 3–6).

The cedars now known upon Lebanon do not attain so magnificent proportions as this description would imply; but it is probable that the finest parts of the Lebanon forest are gone, and that the scanty groves now remaining, though giving us the general character of the trees, do not present their finest development. The cedars of the Himàlayah, regarded as a variety of the same species, are said to attain a height of 250 feet, and a circumference of 39 feet. Of the Lebanon cedars, Mr. Grindon writes: "What is wanting in stature is compensated by the girth of the trunk, the noble proportions and the prodigious size and expansion of the principal boughs, which, in fine examples, are themselves equal to the whole of many a forest-tree. These huge limbs spread to so great a distance that when a cedar stands isolated upon the sward, a space is overshadowed which in area considerably exceeds the vertical measure. They strike out, moreover, in distinct horizontal stages, causing the tree to appear stratified."

This last-mentioned characteristic is strongly marked in the photographs of the cedars, and is mentioned by many observers. Mr. Thompson says: "The branches are thrown out horizontally from the parent trunk. These again part

into limbs which preserve the same horizontal direction, and so on down to the minutest twigs, and even the arrangement of the clustered leaves has the same general tendency. Climb into one, and you are delighted with a succession of verdant floors spread around the trunk, and gradually narrowing as you ascend. The beautiful cones seem to stand upon, or rise out of, this green flooring" ("The Land and the Book," i. 297). The writer in Baedeker's "Guide-Book" compares these successive strata of foliage to "small patches of meadow," out of which the cones grow.

The leaves of the tree grow in clusters like those of the larch, but grow so thick upon the numerous twigs as to make a solid mat of foliage, casting a dense shadow. Unlike the larch, they are evergreen. Of the resinous quality of the tree, Mr. Thompson says: "The wood, bark, cones, and even leaves of the cedar, are saturated, so to speak, with resin. The *heart* has the red-cedar color, but the exterior is whitish. It is certainly a very durable wood, but is not fine-grained, nor sufficiently compact to take a high polish; for ordinary architectural purposes, however, it is perhaps the best there is in the country" (p. 297).

The rapidly-grown wood of the English specimens is described as worthless for building purposes. But there is much evidence that the wood of the mountains is durable, pleasing in color, and fragrant. Mr. Tristram testifies that "the wood of the mountain-grown cedar of Lebanon is much closer in grain and darker in color than that of trees grown in England" ("Natural History of the Bible," 343). A small piece in my possession closely resembles in color, fragrance, and texture the wood of our American Arbor Vitæ (*Thuya Occidentalis*), the "white cedar" of Maine, which, though not a tough wood, is noted for durability.

In looking for the mental correlative of this noble tree, the point of attention must be the representation of those successive platforms of verdure, mounting higher and higher into the heavens, which are the most striking characteristic of the tree.

The spiritual tree also must extend its branches, put forth leaves, and mature its fruit on successively interior planes of the mind. It must be acquainted with both natural and spiritual things, and recognize their distinctness as well as their unity. We need not look farther to recognize the truth of Swedenborg's explanation: "By Ashur, the cedar in Lebanon, is signified the rational mind, which is formed from natural knowledge on the one part, and from the influx of spiritual truth on the other." — A. E. 650.

The cedar of the mind extends its branches of knowledge widely and compactly over the domain of natural life, and another series of branches, with almost equal comprehensiveness, among the things of spiritual life; it knows the nature of spiritual love, and distinguishes clearly between the affections which are of God, and those which are natural to men; and its top reaches even to that inmost conscious plane of the mind in which the presence of the Lord himself, with its infinite variety, is the holy and beautiful object of knowledge. In Swedenborg's journey to the Heaven of the Golden Age, the heaven nearest the Lord and most filled with his influence, he came at length to a grove of tall cedars, with some eagles upon their branches; upon seeing which, the angel-guide said, "We are now upon the mountain, not far from the top"; "and," Swedenborg adds, "we went on, and behold, behind the grove was a circular plain, where lambs were pasturing, which were forms representative of the state of innocence and peace of the inhabitants of the mountain." — C. L., n. 75.

The cedars reached *to* that inmost heaven; and they were representatives of the rational intelligence which attains to a perception of its innocent quality. This is not the wisdom of that heaven, which is only exquisite perceptions of the Lord's love; but it is the wisdom of the next, or the Noahtic Heaven, which touches upon it.

"A spiritual rational church," Swedenborg says the cedars represent, "such as was the church among the ancients after the flood" (A. E., n. 1100). "The study of our age," these

ancients told him, "was the study of truths by which we had intelligence; this was the study of our souls and minds, but the study of our bodily senses was the representations of truths in forms, and a knowledge of correspondences conjoined the sensations of our bodies with the perceptions of our minds, and procured for us intelligence."—C. L., n. 76.

A similar spiritual state is represented by Solomon's temple, which was lined throughout with cedar of Lebanon. For a house is a natural representative of a state of life; if a dwelling-house, it represents a state of living; if a temple, a state of worship. The lining of Solomon's temple with cedar, therefore, signifies that the state of worship represented by the temple is interiorly a state of spiritual rationality, which discriminates between spiritual and natural, understands the spiritual truth taught by the natural representatives of the Word and of Nature, and loves it for the sake of good spiritual life.

In Ezekiel it is promised by the Lord that such intelligence shall again take root in the earth in a church which shall interiorly love the Lord and live in charity, and that its branches shall extend through the several planes of the mind, and give homes to all who delight in intelligent spiritual thought. "Thus saith the Lord Jehovah; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: in the mountains of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing: in the shadow of the branches thereof shall they dwell."— Ezek. xvii. 23.)

The promise has not yet been fulfilled, it is true; but the branch is set, and we wait only for its development. Upon a certain occasion, in the spiritual world, Swedenborg says, "I saw a cedar table, upon which was a book, under a green olive-tree, whose trunk was entwined with a vine. I looked,

and behold it was a book written by me, called the 'Angelic Wisdom concerning the Divine Love and the Divine Wisdom,' and also 'Concerning the Divine Providence'; and I said [to the good spirits with whom he was talking] that it was fully shown in that book that man is an organ recipient of life, and not life." — A. R., n. 875.

The olive-tree is the growing perception of the Lord's love; the vine is the perception of his wisdom of life; both of which are abundant in the heavenly states to which Swedenborg leads us.

And, under these, just such angelic philosophy as a living cedar represents is contained in the very book which Swedenborg saw appropriately borne upon the wood of a cedar-tree.

The fragrance of the cedar should not be passed without mention, though the general subject of fragrant materials will receive more attention presently. By odors we perceive the interior quality of a substance, whether it be sweet or foul, and recognize its agreement with our life; therefore it is said of sacrifices which had a good representation, that Jehovah smelled a sweet savor from them. The sweet odors of flowers and fruits show the agreement of their life with pleasant life in us, and thus are expressions to us of the sweetness and gladness of their life. The fragrance of the cedar-wood, therefore, represents the delightfulness of such knowledge as is signified by the cedar; for there are differences in the delightfulness of knowledge.

The fragrance of wood depends chiefly upon the essential oil and the resin it contains. Some wood has much of these, and some scarcely any. There are trees beautiful to the sight, but with watery sap and no fragrance, which evidently represent knowledge which is intellectually beautiful and satisfactory, but which stirs no deep affections. But the trees whose sap is composed of fragrant resins and oils represent knowledge that appeals to the heart rather than to the understanding, — knowledge that is good and delight-

ful to the life, as distinguished from that which is true and right. As for the cedar, we shall find woods more remarkable for their sweet oils and resins; yet the tree that adequately represents the delightfulness of spiritual rationality, the spiritual joy of the mind which discerns between spiritual and natural, and perceives intelligently the correspondence between them, certainly cannot be lacking in fragrance.

The great *Sequoias* of California are arranged by Dr. Gray between the cedars of Lebanon and the cypress. Their prodigious height and size and very great longevity indicate their correspondence with vast and comprehensive ideas, including all planes of human life; and their discovery on the extreme west of the continent, as the wave of habitation completed the circuit of the earth, suggests *the unity of mankind* as the possible subject. May it not be that the larger of the two species represents a knowledge of the unity of Divine revelations; and the smaller, the unity of the churches or races formed by those revelations?

SWEDENBORG STUDIES.

KNOWLEDGE BY SPIRITS OF MAN'S THOUGHTS.

As to the spirits who are associated with men knowing their thoughts, Swedenborg makes very plain statements which have not been supposed to agree well together. He is understood sometimes to affirm and sometimes to deny that the thoughts of men are known to the spirits associated with them. It is a point worth investigating in order to remove the appearance of contradiction, and to leave the truth clearly in view.

The assertions that spirits do know the thoughts may be found in several places. Take, for instance, A. C., n. 5855: —

"Before it was granted me to speak with spirits I was of the opinion that no spirit or angel could know and perceive my

thoughts, for they were within me, but only God. Then it once happened that I noticed that a certain spirit knew what I was thinking, for he spake with me about it, . . . at which I was astonished, especially at his knowing my thought. Hence was made manifest how difficult it is for man to believe that any spirit knows what he thinks; when yet he not only knows the thoughts which the man knows, but also the minutest parts of the thoughts and affections which the man does not know, yea, such as in the life of the body he can never know. This I know from a continuous experience of many years."

The same statements are repeated in n. 6214, and the same declaration is made with increased emphasis: —

"It was at length made known that spirits not only perceive everything of man's thought and will, but also much more than the man does; and angels still more, namely, the intentions and designs from firsts through mediates to lasts; and that the Lord knows not only what the whole man is, but also what he will be forever."

Here it appears that there is a difference between the knowledge of spirits as to man and that of the angels. Spirits, being lately deceased, are more near to earthly life than the angels, who, in passing through the state of spirits, have had their memory of earthly objects pass into quiescence, and are able to be associated with the more interior and more important part of man's life; that is, with his purposes rather than with his thoughts. A direct statement of this is found in A. C., n. 5854.

"It is provided by the Lord that spirits flow into the thoughts and wishes of man, but angels into the designs; and so through them into what follows from them."

A general statement to the same effect is found in H. H., n. 292, where we read that both good and evil spirits are associated with every one, and that when the spirits come to man they enter into all his memory and thence into all his thought, respectively according to their good or evil quality. But here he adds an important truth, that spirits

do not separate their own thoughts from man's, but seem to have as their own the man's thought and memory; and that this ignorance on their part is for the man's sake, lest he should be controlled by evil spirits.

That it is sometimes permitted to an evil-disposed spirit to know the man with whom he is associated through their likeness of thought and life, may be seen in T. C. R., n. 137, in which there is an account of a council which deliberated upon faith, and in which Swedenborg took a part, saying to him who presided, "I know that all here are associated with their like in the natural world; tell me whether you know with whom you are associated?" He replied that he did know, and that it was a famous church leader. Swedenborg then suggested that he inform this man of his errors, but the spirit answered, "I cannot do this, for he and I in this matter make almost one mind. What I say he does not understand, but what he says I understand perfectly; for the spiritual world enters into the natural and perceives the thoughts of men there." Thus far all is clear. According to these declarations, angels and spirits in association with us are in so much of our thought and affection as is linked with theirs, and spirits, though not capable of separating between themselves and men, know in themselves the thoughts of those with whom they are associated.

But there is, at least, an appearance of contradiction in A. R., n. 943, which states,—

"The angels of heaven, and also spirits below the heavens, know nothing of man nor man of them, because their state is spiritual and his natural; which states are connected only by correspondences, and connection by correspondences causes them to be together in affections, but not in thoughts, wherefore the one knows nothing of the other; that is, man knows nothing of spirits with whom he is as to his affections, nor spirits of man, for what is not in thought but only in affection is not known, because it does not visibly appear. The Lord alone knows the thoughts of men."

The contradiction seems direct, but is not what it seems. We have seen that to Swedenborg spirits could declare his

thoughts, that as a general rule they come into a man's memory and thoughts, and that in a certain case a spirit knew his man and knew that they acted together; but that generally the fact of such close association is unknown to spirits. Here he simply says that the spiritual and the natural are unlike, and are united only by the tie of correspondence, which causes spirits and men in an orderly state to be unknown to each other while really in similar affections. But is not this opposed to what was said as to spirits knowing all the thoughts? In answer to this, let it be said that the case of the spirit who presided over the council was certainly an exceptional and disorderly one; and moreover, that what occurred to Swedenborg, as is narrated in A. C., n. 6412 and 5855, may be described as an instructive example, and like a case when after death an evil and deceitful man finds his whole past life brought forth from his memory and made known to those about him. But H. H., n. 292, tells us, that when order prevails the spirits do not know they are with man, which is only another way of saying with A. R., n. 943, that the association is unperceived.

"The Lord alone knows the thoughts." Very true; especially when we note the word *novit* in distinction from *scit* used in the other passages of the spirits' knowledge. He knows thoroughly, being present with all; but angels in a more inward and spirits in a less inward way are with man, joined according to affection. Spirits also enter into his memory and thoughts, but unconsciously as a rule; so that while they are in them, and may be permitted to relate them, and thus in a sense know them, in another sense, on account of man's freedom, they, not being consciously in them, may truly be said not to know them, the full objective knowledge of every man's heart being only with him who "seeth in secret" and "looketh on the heart."

DEATH AT EARLY AGES.

It is a common idea that all persons are designed under Providence to remain in this life through all the stages of

infancy, childhood, youth, adult life and old age, and the death of an infant or young person is commonly regarded as a calamity which has befallen him and those connected with him. It is certainly true that to desire an early death for one's self or any one denotes a morbid state of mind, except in cases where very great suffering attends continuance in this life, but it is not Swedenborg's teaching, written in the light of heaven, that early deaths are in themselves either disorderly or deplorable.

In regard to the death of infants, we find that he makes a striking comparison between their speedy and easy reception into the life of heaven, and the assimilation of the best parts of the food which need no mastication nor any of the processes which correspond to those of judgment after death, but pass at once by means of ducts from the mouth to the use of the brain. Thus speaking in this true metaphor, he says: —

"Infants and little children are borne by the speediest way to the brain."— S. D., n. 1022. See *Ib.* 1035.

The manner of their reception and education is told in the well-known chapter in "Heaven and Hell," n. 329 to 345, in the last paragraph of which will be found a comparison of the state in heaven of those who die in infancy with that of those who die adult. These significant words close the chapter: —

"But still the state of men who grow up on earth may become equally as perfect as that of infants who grow up in heaven, if they remove the bodily and earthly loves, which are of self and the world, and receive spiritual loves in their stead."— H. H., n. 345.

This does not indicate that they who are taken early from this life suffer any permanent loss, but quite the reverse, for they attain to a state which the man who rightly performs his earthly work may equal, but not surpass.

There is another passage which deals very directly with

the question, and which may not be known to all our readers. It is entitled "the ages of human life, why some live long, and why others do not," and reads as follows: —

"The life of every man as to its length and manner is foreseen by the Lord, and therefore is directed from its first infancy to its eternal state, so that the Lord's Providence begins with the first infancy. The reasons that human beings die in boyhood, youth, adult life, or old age, are, first, on account of their use in the world in connection with men; secondly, on account of their use, while in the world, in connection with spirits and angels, for man is inwardly with spirits, and this while in the world in which all spiritual things rest; thirdly, on account of use to himself in the world, whether in being regenerated or in being let into his evils lest they lie asleep and afterward break forth to his eternal harm; fourthly, so also on account of the eternal use in the other life after death, for all have their places either in the grand man of heaven, or, from their state of opposition, in hell." — S. D., n. 5002, 3.

PARMOS, OR PATMOS.

The name of the island on which John was when his spiritual sight was opened, and he beheld the representative visions of the Apocalypse, is always written by Swedenborg Parmos. In the Greek, except in a single inscription, Patnos, it is always as we have it in English. A search has only brought out the fact that the island, now called Patino, was known during the Middle Ages as Palmosa. That Swedenborg wrote *Parmos* is evident from the photo-lithograph of the "Apocalypse Explained." He knew the location of the island perfectly, and describes in A. R., n. 34, just what is always called Patmos. The Latin copies of the New Testament which he consulted have Patmos. For some reason, not given, he changed the name to Parmos, but our translators and editors have changed it back to Patmos.

DERIVATION OF THE TERM "THYINE."

Speaking of the significance of "thyine wood," mentioned in Rev. xviii. 12, Swedenborg not only clearly shows the

spiritual meaning by reference to other passages in which wood is mentioned, but he also makes the remark that this significance is borne out by the fact that the word *thyine* is kindred with *duo*, our *two*. These are his words: —

"Thyine wood gets its name from *duo*."— A. R., n. 774.
"Thyine is derived from *duo* in the Greek."— A. E., n. 1145.

The two words have certainly a marked resemblance, which is more noticeable in Greek where we have as their radical letters *thu* and *du*; and the point is one worthy of careful investigation. So far as is known, recent science has not found the connection which Swedenborg speaks of. Both words are carried back to the Sanscrit, and are still different, appearing there as *dhu* and *dwi* respectively. The former root has reference to burning and sacrificing, and appears in the word thyine for a sacrificial wood, *thus* for incense and so on, but the latter becomes *duo* and two. Thus there seems to be in the roots a divergence which separates them, although they have in their Latin and Greek forms a close resemblance; and we cannot say on what grounds their relation was established in Swedenborg's mind, and therefore cannot examine the matter fully.

BOOK NOTICES.

Ecce Spiritus. A Statement of the Spiritual Principle of Jesus as the Law of Life. Boston: Geo. H. Ellis. 1881. pp. 238.

Nothing is more interesting and encouraging than the decline of dogmatism, unless it be, perhaps, the decline of hypocrisy. Dogmatism has had a long reign, has defiled and degraded Christianity, has persecuted heretics, and corrupted the faithful. The New Churchman greets with joy the coming of the kingdom of freedom and rationality, for then the teacher is responded to with

some perception in the hearer, and the hearer will take only the good seed and sow it in his field and devote himself to the care of it; and the urgent giving of falsity, and the reluctant, compelled reception of it begin to cease.

If Christianity has been dogmatic since Nicæa, modern scepticism is equally so. A false spiritualism has been opposed by a blind materialism. Even in our day, a saddening sign, materialism in the pulpit and elsewhere resorts to all the arts of mediævalism except torture. It hates, it slanders, it insists when reason refuses, it dogmatizes as with priestly authority.

In this state of things, this book sheds a pleasant light. While evangelical religion has been slowly coming into the spirit of a new age, there has been scarcely a response from the other side. With a movement toward reasonableness and fraternity and primitive Christianity, the deist would seem to have nothing to do. As his task of opposition has grown from year to year more hopeless, he has seemed to grow more angry, till he has almost wholly condemned himself.

"Ecce Spiritus" is written in full view of this condition, and published anonymously, as if the writer would avoid all personality from the start. It is simply a plea that the spirit of Christianity be lifted above dogmatism and doubt, and made the basis of a new life. It makes a study of our Lord's character, which, to a New Churchman, will seem superficial in the extreme, which is, indeed, done with that very dim candle which a scepticism not yet seen in its true character has left to radicalism; and yet this superficial study finds much that is positive and good.

"When we look for this highest outcome of our race possibilities, we have not far to go. That Jesus stands in that position will be a matter of doubt to almost none. . . . Jesus has been born into universal consciousness, and has become part of our very intuitions. He is largely instinctive with us now."

The chapter on Spirituality, in particular, brings out the author's positive views, and declares for the fact of "a spiritual sense, not yet pronounced in all, and often dormant, like the appreciation of reality in music, but authoritative in matters spiritual when once possessed and developed." The illustration here used is carried out in a positive and distinct way, which gives the writer a standing which, though defective in true spirituality, is not opposed to a more thorough perception of spiritual truths.

The writer's expectancy is his most interesting point:

"The books have weakened in their hold; priest and ritual in popular estimation have lost their saving sanctity. Yet nothing has touched with the hint of incapacity the name and power of Jesus, except want of understanding on the part of those who profess to represent him. The times await the Messiah promised of old, but not yet wholly come. In the wilderness of our later Jordan we wait to welcome him who comes with healing on his lips."

It is not, of course, of much importance what one man thinks; but if he be seeking the remedy for other men's darkness, even if he call out of the night, his message is worthy of a careful hearing. But we had a special reason for referring to the contents of this book, because we have found it spoken of thus: —

"Some traces of Swedenborgianism may be discovered,— as, for example, in the view taken of eternal life and in the doctrine of spirituality. We do not know how wide the limits of comprehension are in the Swedenborgian communion, but there are features even in this author's view of the person of the Saviour, which might bring him into its range as a sort of heretical member."

We make no effort to correct all the misapprehensions which frequently appear; but this from the fair-minded *N. Y. Independent* needs comment, which we have given by stating the best features of the book. How little the New Church has to do with deism or with rejection of the Word, our readers know; and they, in the light of heavenly principles, will see how feebly this writer labors in the twilight; but they will respect his honesty and energy, and would gladly extend the helping hand. It is with just such that we can sympathize, having passed, many of us, through similar states.

The Autobiography of Mark Rutherford, Dissenting Minister. Edited by his friend Reuben Shapcott. New York: G. P. Putnam's Sons. Boston: Hall & Whiting. 1881. pp. 218.

All the critics have treated this little life story with contempt. None have seen any reason for its publication. One has wished that the railroad near which Mark was born had killed him in his childhood, another, that his story had never been written, and so on. But the book is intensely interesting to one who is not a hero, who has his trials of every sort, and who is willing to learn

from the failures of others. Why should biographies of the great alone be published? Why should we not read the life of the man of mediocrity, whose unsuccessful strivings are his only record? What right have we to affect to despise the man that fails, or to declare we will hear nothing of him?

Mark, a sensitive, nature-loving child, was brought up in an English village after the manner of the Puritans. His Sunday was "a season of unmixed gloom; on that day no newspaper nor any book more secular than the Evangelical Magazine was tolerated, not a letter was opened unless it was clearly evident that it was not on business, and for opening then an apology was always offered that it was possible they might contain some announcement of sickness." His mind received absolutely no religious impressions, though he learned all the phases of Calvinistic theology. He united with the church without having had the supposed necessary experience of condemnation and pardon, and was put to a theological school by his parents.

At the college he learned more formalism, listened to lectures of shallow instruction about heresies, and came to feel utterly displeased with the system of doctrine taught him. He came to wish for reality in his faith.

> "To reach through to the original necessity, to explain the atonement as I believed it appeared to Paul, and the sinfulness of man as it appeared to the prophets, was my object. But it was precisely this reaching after a meaning which constituted heresy. Heresy began, and, in fact, was altogether present, when I said to myself that a mere statement of the atonement as taught in class was impossible for me."

So, doubtful of his faith, distrustful of himself, healthful in neither mind nor body, he went to settle over a dissenting chapel having about fifty people, for some of whom he could have little respect, and all of whom seemed to be living consciously or unconsciously in hypocrisy, using terms constantly which they had no understanding of through any living experience. His life here was hard, and grew harder. A sceptic whose acquaintance he made, laid bare the weakness of his theology and wholly unsettled him. He broke an engagement to marry, resigned his place, and from very necessity of living sought a call among Unitarians.

A chapel having less than a score of members, and depending entirely upon an endowment for the minister's support, invited him

to come, and he went. Here he found little hypocrisy, but great indifference. He stayed but a year, and gave it up.

"The position of a minister who has a gospel to proclaim, who can go out and tell men what they are to do to be saved, was intellegible; but not so the position of a man who had no such gospel. What reason for continuance as a preacher could I claim? Why should people hear me rather than read books? Nakeder and nakeder had I become with the passage of every year, and I trembled to think of the complete emptiness to which before long I should be reduced."

He went to London and, after some unsuccessful and very depressing failures, succeeded in getting work with a publisher of sceptical books. For such work he had no great fitness, and mistakes were continually made. Here the story ends.

We have not referred to the love passages he had in his eager seeking for help, nor have we indicated the accuracy of description of character which pervades the book. We hope it will be widely read with searchings of heart. Its pictures of religious life, so called, are sadly true, but the remedy Mark could not find is at hand; and may the day soon come when the chilling mists may be lifted to reveal the bright morning star.

The Incarnate Saviour. By W. R. Nicoll. New York: Robert Carter & Brothers. 1881. pp. 360.

It is one of the most encouraging signs of the times that men are closely studying the earthly life of our Lord; for it is a sign of his second coming, of the day when his spiritual presence, real and saving as in Galilee, will be with men. Whatever disputes may still linger in the corners of the battle-field which for a long time has been trodden by men forgetful of their Lord and filled only with hatred of one another, whatever shrill cries of war from bigot or unbeliever still grieve the Christian's ear, sweet sounds of a new harmony are heard above the din, and we can discern a body of people coming in white robes and with palms in their hands to build the old wastes, the desolations of many generations.

Mr. Nicoll's book is made up of fifteen sermons delivered to his congregation in Kelso, Scotland, on as many leading aspects of the Lord's life on earth, and printed with no purpose of giving information, but in the hope of bringing him nearer to the hearts

of men. The standpoint is that of an earnest Christian rather than of a theologian or controversialist; the treatment is positive without being dogmatic. What we have especially enjoyed in reading has been the unlabored distinctness with which the scenes portrayed have been set forth, and the reverent accuracy always sought for.

Some criticism might be made of slight obscurities which need not remain at this day; for instance, as to how our Lord could be tempted; but the light on these matters cannot be expected to reach everywhere at once. As a specimen of the book, we would quote the following from the discourse on the Childhood: —

"There are no fewer than eighteen years of the life of which we have no record except what is contained in the words, 'Is not this the carpenter?' It was said in his public life, 'Never man spake like this man'; but we may well say, 'Never man kept silence like this man.' We know what he could do and how he could teach; and yet the whole history of his doings and teachings for these long years is summed up in the one word 'carpenter.' This strange silence reminds us of another strange silence. When the temple of Solomon was built, it grew silently; from the hands of the workmen who were gathered together, not a sound was heard. Jesus Christ likened himself to the temple. We may connect the two silences. . . . Not merely the eighteen years, but, we may say, the whole thirty years was a time of profound, hardly-broken silence. God's house was building then, down at Nazareth, in the stillness. It was a time of restraint, of growth, and of preparation."

The excellent printing of the book is worthy of the theme. We commend it to our readers, believing that occasional ideas which are founded upon appearances in the Holy Word will prove no bar to an enjoyed and profitable reading.

After Death: An Examination of the Testimony of Primitive Times respecting the State of the Faithful Dead, and their Relationship to the Living. By H. M. Luckock, D.D., Canon of Ely, etc. New York: T. Whittaker. 1881. pp. 260.

While there are those who have found the true meaning of the Holy Word in respect to death and the future life, and who dwell in the light of this knowledge, there are others, and these are as yet the vast majority, who move by very slow steps from the old position to the new, not conceiving that the time can have come for

a new revelation of the inward and genuine meaning of the Word. Their reverent caution is highly to be praised, though their clinging to crude notions seems sometimes unmanly. Nevertheless they move, and with perceptible speed, toward the light and life of primitive Christianity, and thus to a point from which farther progress is easy.

Dr. Luckock has treated of the subject of life after death in a dignified and learned way, but with great clearness and force,—so far as he goes. From the Word itself, the apostolic writings, the Fathers, the early Liturgies, and the inscriptions in the Catacombs, he has deduced the truth that, directly after death, spirits are in the enjoyment of their faculties, or, to use his words, "that the souls of the departed, in the intermediate state, are possessed of consciousness, memory, and sensibility to pain and pleasure; that the life of all men, whether good or bad, is continued without interruption after the separation of the body."

His quotations from the early Liturgies and the Catacomb inscriptions are very interesting. We note of these inscriptions the following:—

"Fetched by angels, having lived twenty-two years."

"Hilaris, may you live happily with your people; may you be refreshed in the peace of God."

"Mayest thou live among the saints in peace."

The Liturgy of St. James, or of Jerusalem, has a prayer for the dead which runs thus:—

"Remember, O Lord God, the spirits of all flesh, . . . do thou thyself give them rest there in the land of the living, in thy kingdom, in the delight of Paradise, . . . whence pain and grief and lamentation have fled away; there the light of thy countenance looks upon them and gives them light forevermore."

The second part of the work treats of the relation of such spirts to us, and draws the conclusion that they are not to be invoked.

This book is calculated to exert an influence for good. The writer's investigations reveal the light of early days, and while he does not by any means meet all the questions which arise, his readers will be likely to take his ground at once, and be so far advanced in the truth.

The book is excellently done, with a lavish use of the printer's art, and yet it deserves all the care it has received.

The Great Physician. By Rev. W. E. Boardman. Willard Tract Depository, Boston, New York, Philadelphia, and London. 1881. pp. 216.

This little book, printed in the plainest manner and written without literary skill, is, nevertheless, one which deserves the careful attention of every New Churchman. Mr. Boardman's object is to publish some reliable accounts of cures of bodily disease wrought in answer to prayer without medical assistance. The "Faith-Cure," as it is called, had its inspiration from James v. 15,—

"The prayer of faith shall save the sick, and the Lord shall raise him up."

Its theory, however, embraces all the Biblical instances of healing, and regards the present cures as a return of the healings of the Gospel. Mr. Boardman says,—

"The one thing which we lack to-day is faith in the living God our Saviour. He is with us, but now, as of old, in Nazareth, he cannot do many mighty works, because of our unbelief. He is here and there, laying the hand of his power upon a few sick folk and healing them; but our unbelief so limits the Holy One, that not a thousandth, no, not a millionth part of what he could do and would do, if we had faith, can be done."

The argument appears to be with the writer, and what he tells us in a reasonable way of cures wrought in this and the old world by looking to the Lord, seems to give promise that slowly but surely the day is coming when God will wipe away all tears from our eyes. He has certainly given us in these days an understanding of the principles on which depend both spiritual and bodily healing.

The Theory of Preaching. Lectures on Homiletics. By Austin Phelps, D.D. New York: Charles Scribner's Sons. 1881. pp. 601.

This book contains the lectures which were the growth of Dr. Phelps's labors in his department in Andover Theological Semi-

nary, and is one which the preacher of every sort will do well to read with care. Somewhat antique in their division of the sermon into seven parts, they always look closely to the preacher's usefulness, and they are full of most suggestive precepts and principles. The concise, perfectly orderly way in which every point is treated, is itself a model. The candor everywhere manifest wins the reader's esteem. Of the importance of the study to which these pages are devoted, nothing need be said. Some things are so well said that they must be quoted:

"The sense of self-denial which some preachers express in adapting their sermons to all classes, instead of ministering to a select audience, has no virtue in it. Says one, 'I am throwing myself away in this shoe-town.' Very well: he probably could not make a better throw. When will the ministry learn that the place where has very little concern with the intellectual worth of the work done? . . . There are men who sustain the pulpit, and men whom the pulpit sustains. There are preachers whom the profession carries. Infidelity starts inquiries, and Christian thought seconds them, which such men cannot answer. . . . Supply your libraries at the outset with the best works in Biblical literature. Wear the old coat and buy the new book. You must have your outfit of tools early in the ministry if you are ever to use them.". . .

Dr. Phelps believes that the dogma of a limited atonement, and those connected with it, should be kept out of the pulpit, as "alien to the design of preaching, hostile to a preacher's mission, discouraging to a preacher's hopes, withering to all rational zeal in his work; they build a firmament of brass to his prayers."

Index to Neander's General History of the Christian Religion and Church. Boston: Houghton, Mifflin & Co. 1881. pp. 239.

This work will need no commendation. It is sufficient to describe it. In one alphabetical list we have a minute index to that invaluable work of Neander's, which has always lacked just this part. We have here not only the general contents of the five volumes, but also an analytical list of the citations from Christian and pagan authors found in the notes, as well as the citations from the Scripture scattered through the work. Differences of size in type and divisions into paragraphs aid the eye of the consulter. As no ecclesiastical scholar is without Neander, so it is believed that this well-printed index will have a ready and continued sale.

The Date of our Gospels. By Samuel Ives Curtiss. Chicago: C. H. Revell. 1881. pp. 70.

The book of Judge Waite, entitled "History of the Christian Religion to A. D. 200," was an effort to show that no valid evidence of the Lord's conception, miracles, and resurrection has come to us from the earliest century, and that the leading tenets of Christianity, therefore, lack historical proof. Our own opinion of that book was given in the number for July last.

Prof. Curtiss, of the Chicago Theological Seminary, in a little book, very neatly printed, gives a direct criticism of Judge Waite's position, showing (with perhaps a needless flourish of authorities) the inherent weakness of that argument. We know of no book of the size which answers so well the purpose of telling what careful scholars have ascertained as to the date of our gospels.

Pocket Atlas of the Lands of the Bible. American Sunday-School Union, Philadelphia.

This is a very neat little atlas, showing recent discoveries and explorations, and containing twelve clearly printed maps and several useful tables. It can probably be obtained through any bookseller, and will prove a valuable aid to the Bible reader and Sunday-School teacher.

MONTHLY NOTES AND COMMENTS.

Steadiness in Our Work.

We have a high regard for a fixed star as compared with a meteor. The former may be dull, and always doing just one thing as it gives its rays over countless miles to the earth; but it is always at work doing that, and thus it is noble. The meteor flashes an instant before us, and claims our whole thought for a while; but then anon all is dark, and darkness is ignoble. There are always calls from round about to give over trying to be a fixed star, and to try to become a meteor, and so have the attention for an instant of all men.

When a minister, leaving his quiet, persistent work in leading and teaching men, becomes known merely as an orator, and has reporters take down his words, and print them, "applause" and all,

it tempts other ministers to feel uneasy in their remote places, and to wish they might flash before the world's face. And they are led to feel sometimes that the world is so asleep in its depravity that their quiet shining will have no effect; that what the world needs is a flash in its eyes.

Such ministers will either think it all over before the Lord, and go on trying to be faithful over the few things committed to them, or they will yield to their temptation, and weaken in their work. If they yield, they may remain in a state of despondency, feeling their labor to be profitless, and believing that, not their little congregation, but the world, needs them; or they may cut free from the old way, and cast themselves, as revivalists or lecturers, on the tide of public favor. They may so amaze the world, but when the result, as regards the benefit done to individual souls is computed, it may be found that they abandoned their opportunity when they thought they found it.

The same thing is seen in politics. Men find parties dishonest and allegiance to them irksome. There is neither pleasure nor fame in bearing the name of either party. They are tired of the continual clash, and the continual unpleasantness of some of the ways of parties annoys them. They put up their arms, leave the field, mount some eminence whence they may see all, and where all may see, and name themselves "independents." It is an easy and conspicuous place, but it is not one in which a man is of much use. In one of the parties, all his honesty and patriotism would have helped to purify the mass; now his good qualities are conspicuous, but that is about all.

So in all occupations. As human affairs revolve, some men and women are always to be seen going off on tangents, glorying in momentary freedom or publicity, or both, and then losing all influence with mankind.

We of the New Church are not free from this centrifugal tendency. Its ministers are not free from temptations to do their own work less earnestly, and to look with interested eyes on those who are flashing a moment before the world's gaze. A deep desire that all men should have knowledge of the blessed truths of the New Age may make it difficult to keep on in the quiet instruction of a few. Or a seeming lack of responsiveness in the few may lead one to feel weary in his work, and to look with longing on the efforts which win public applause. Or some new phase of

belief or unbelief may attract the notice, and make quiet persistency in home-work appear for the moment to be bigotry or unteachableness.

Even a magazine has its temptations in this way. It may be called timid, and be tempted to publish its freedom by printing what it knows to be false; or narrow, and be tempted to establish its breadth by printing its applause of what is wrong; or it may be charged with being the mere organ of some men or collective body, and may wish to appear independent by assuming an attitude hostile to them. But what good would be done by such littleness? And what good would not be left undone? Purpose abandoned to the winds, freedom obtained of license, independence sought at the cost of usefulness, — what benefits have these to offer, how can they be set in the balance before the Lord over against duty, truth, and serviceableness?

Again we say, we like the fixed star. It is not bright, perhaps, but it is always there. It is not admired by men, perhaps, but, known or unknown, it helps men according to its whole strength. It does not send a flash which catches every eye, but it never goes out.

Ministers, politicians, magazine, all by steady work will do most good. The temptations to fly out upon the tangent should only make them thankful that they have a place, and should only bind them to it. Steady, quiet, hopeful work the Lord and the angels are doing for men; by steady, hopeful, quiet work, and not otherwise, earth co-operates with heaven.

Rapid Progress.

We have to thank the *Literary World* for calling attention to a case of remarkably rapid progress in religious opinion on the part of the most prominent organ of the Episcopal Church in America. The journal referred to printed a notice of Dr. Mulford's "Republic of God" in an August issue, and reviewed the same work again a month later. The work reviewed is now well known as one which treats all the most important theological subjects with much plainness and force. In our September number we said of it, "It is full of the new truths from beginning to end; with a single exception to be noted, it may be taken by the New Churchman as his own philosophy set in new words."

The amazing change of view on the part of the church journal, may be best exhibited by placing extracts from its two reviews side by side.

AUGUST 20.

It is rather difficult to know in what fitting terms to speak of such a book as this. . . . His chief guides in this effort are Hegel among the German, and Maurice among the English writers. He quotes passages from each of these some forty or fifty times in the course of the volume; and no doubt to those who admire these and like writers, such a book as the present will appear to be very profound, very wise, and very instructive. . . . In regard to foundation doctrines of Christianity, such as the incarnation, the atoning sacrifice of our Lord, the resurrection, the second coming of the Judge of the quick and dead, and the life everlasting, the writer uses language which, if we understand its meaning, no church theologian ever would, or ever could, use. While there is much of religious fervor in what Dr. Mulford says, and much possibly that the so-called thought of the age will be profited by, yet, to our apprehension, he seems to be running off continually into a species of jargon, made up of popular modern philosophies and certain strange speculations about the fundamentals of religious truth and knowledge. . . . There can be little doubt, we think, that this new "Institute of Theology" will take its place among the ten thousand other ambitious treasures which have been written, printed, and speedily forgotten.

SEPTEMBER 24.

To all appreciative readers this will seem a remarkable work. . . . The work itself would, under any name, deserve the most careful study. . . . We notice that critics have said of this book that it is an attempt to get rid of the fundamental truths of Christianity. On the contrary, it sets forth these truths with unusual force. . . . The chapter which treats of the "Conviction of the World," gives the best analysis of sin and of the fall of man we have ever seen. It presents the exact scriptural idea. . . . We should like to call attention to the author's view of the atonement by which that controversy-laden word comes out with real and living meaning. . . . And then follows a passage, wonderful for its depth of meaning, and one which comes nearer to being a statement of the central idea of the Eucharist than any we have recently met with. . . . It is surprising to us that any one should find in passages like these, signs of an attempt to explain away the Gospel. Dr. Mulford has, it seems to us, gone down to the underlying substance of Christian doctrine. . . . We do freely say that it is the most important contribution to theological literature thus far made by any American writer. We hope that no one will be misled by the fact that the author frequently quotes, — always, however, giving the quotations in foot notes, — from the writings of Maurice and Hegel. Dr. Mulford is not a blind follower of any theologian or philosopher.

This is certainly a revolution, and a glorious one.

The New Method in Theology.

A WRITER in the *New Englander* has lately said that the Christian ministry may be divided into three classes:

"First, those who honestly accept of Christianity as it has come to them through the standards and traditions of the particular sect to which they belong. They are not so much seekers after truth as defenders of inherited opinions. They defend with questionable arguments what thay believe to be unquestionable truths.

"The second class consists of those who are desirous of keeping abreast with the intellectual movements of their age. . . . Some continue to preach the old doctrines, . . . in regard to which they in their secret hearts are in doubt. Some accept the standards of faith while the whole drift of their preaching is in direct opposition. . . . Others belonging to this class are willing to surrender everything.". . .

The third class, he says, pursue in respect to their theology the inductive method, investigating the facts of consciousness and of Christianity, and learning of their harmony. They are not like the old scientists who "used the facts of nature to confirm a predetermined theory," not like those theologians who use the "antiquated logic which proved so ruinous to all advanced in the natural sciences," but they "drop theories and return to the study of facts."

This method finds man a "creature of want," and finds Christianity (the truths "republished" by Christianity) the exact answer to that want, and so builds its system which combines with these principles the gentile religions and the essential teaching of the Word.

We are very glad of this good logic, though we believe that this method is properly used rather to lay the foundation of the structure, and to prove the genuineness of revelation, than to take the place of revelation. As this writer points out, the application of this method puts aside Calvinism and Arminianism, and "modern Sentimental Theology." It will also be able, if fairly used, to prepare the way for and receive a system which, given to man by the Lord from the Word, is found to harmonize with all facts both natural and spiritual.

A Message from the Spirits.

WE have received from Cincinnati a neat pamphlet addressed to "the collective body of the Church of the New Jerusalem," and

containing brief slate-messages as to Garfield, Swedenborg, and others. What can be the state of a mind which receives as true such messages as these, we cannot comprehend. Here we have, from a lady who was seventy-nine years old when she died, and who may be presumed to have had a common school education, such verses as these: —

> "Our loving hands smooth the locks of gray,
> And drive all care and sorrow away;
> And when she meets us here some eve,
> Some beautiful communications she will receive."
>
> . . . . . .
>
> "To my dear friend and wife,
> To you we this truth extend;
> Nourish and cherish it through life,
> And it will make your pathway bright unto the end."

The supposed Swedenborg does not attempt rhyme, but he appears to be a little selfish. "On account of the inclemency of the weather [it rained heavily] Mr. Swedenborg wants to control now before the power is too much exhausted." The result was a piece of advice to "discard at once and fearlessly my unwarranted denunciation against holding intercourse with the inhabitants of the spiritual world." But, unfortunately for the "respectable medium, Mrs. Green," the slate and the magnetism, Swedenborg never uttered any denunciations; he simply drew from the Holy Word and a true philosophy the lesson that such communications were dangerous to rationality and religion, and such revelations deceptive.

"*What is Swedenborgianism?*"

To write for a quarterly like the *Bibliotheca Sacra*, an answer to the question, "What is Swedenborgianism?" is a work of some difficulty; and this, because to treat the subject in any full and satisfactory way is impossible, for lack of room. Moreover, the very ignorance of the subject, which is indicated by the form of the question, obliges one to begin by correcting a false impression, and so to open his case at the wrong end. But Rev. James Reed, being called upon to take his part with others in answering a series of such questions, did not refuse to do what he could under the circumstances, and his article appeared in the October issue. The

very modest and gentlemanly style of the article, with its perspicuity, will commend it. Some would, perhaps, have given a more formal statement, with Scripture proofs or references; but the readers of such a publication would not relish a treatise of this sort. It is our opinion that the article, with some possible enlargement, would make an excellent pamphlet.

Society Life.

Lately, in reading the report of the pastor of the Cincinnati Society to the Ohio Association, we found some weighty words which may be repeated here, because they apply to Church life everywhere. It is so common to report statistics only, that there is a tendency to forget that they may or may not indicate a true growth.

"The true growth of a church in the community cannot be measured by the number of startling or exciting incidents in its career. Although the fruits brought forth by a church are the the test of its character, yet the fruits which enable us to apply the test are not generally those which it would be proper to embody in a report of this kind. The true record of a church is the record of its individual self-denyings; its individual evils put away in the name of the Lord; its individual trust under trying circumstances; its individual neighbor-loving actions. The ordinary church activities are at best not much more than a means of discipline, and discipline, we know, means acting from external motives, with the hope that when the external life is brought into the form of order and use, new life will begin to flow down into the orderly external form. But we should have a care that this external, composed of public activities in behalf of the organized church, does not take the place of the true external, which is found in the faithful performance of the duties of the individual calling.

New Departures in our Periodical Field.

We hear with interest of a proposed quarterly *New-Church Review*, to be published in Chicago under the editorship of Rev. Messrs. Frank Sewall, L. P. Mercer, and Edwin Gould. We can see some difficulty in the co-working of editors living so far apart, even with a quarterly publication; but we can testify to the energy and ability of those who propose the undertaking.

We also learn that *New-Church Life*, which is published monthly by the young people connected with the Rev. Mr. Tafel's society in Philadelphia, will be enlarged with the January issue.